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"Spera in Deo."—Ps. xlii. 5.

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THE ANCHOR.

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LIFE is full of happy changes. Were it not so, how monotonous would be human existence. The dusky cloud, the fleeting shadow, the ever returning spring, the fierce blast and the balmy zephyrs, prosperity and adversity,—all these and more, daily contribute to our joy and sorrow. Under these conditions, there is no occasion for loathed melancholy. This variety has words to cheer man in his hours of sorrow, and in mirth it speaks a sad language. Sunshine follows rain, seed time is followed by harvest; the glowing heat of summer by the golden tints of autumn; prosperity by adversity; yet does he readily conform to all these. His nature is such. When others laugh he forgets past sorrows and, careless as to the future, he laughs with them. When others weep, his heart is touched; soon will roll the sympathetic tear. He muses or revels as feeling and fancy dictate. He builds his air castles so spacious, so costly, so grand, and grasps at straws. He conforms to the ever changeful surroundings.

THE great reader is not always the best reader. You can't appreciate beauty in nature by a sweeping glance, neither by reading fast do you become well-read. Don't read for its own sake; don't read to show others your attainments in that line; don't read a book because others do; don't think all authors are infallible; don't swallow everything; don't—no, *do* read critically. An author's thought is our own if we can appropriate it. New ideas extend our horizon; but be sure it is a sound idea. Therefore read carefully. Reading breaks down prejudices; but don't receive in their stead the misconceptions of another, simply because he is a great author. First and last, refuse to accept ideas until the author proves them to be true; even then, wait to cool off before advocating them.

EVERY student should read in addition to THE ANCHOR a first class newspaper. It should not be necessary to impress this fact upon the minds of our students. Yet we fear that a large percentage of them neglect this important matter, or rather let us say duty.

The idea of young men who are soon to take hold upon the reins of government, whether this be religious or secular, without having any knowledge of what is going on in the world around them, is absurd. It is ridiculous, to say the least, for a student to be continually poring over books giving graphic descriptions of events that have transpired centuries ago; to read about forms of governments and institutions that have long since ceased to be, while they are utterly ignorant of matters going on in the living present. In the daily routine of college studies he continually stumbles over the ruins and relics of the dead past.

His leisure time should, therefore, be largely devoted to the gaining of information concerning the national and social matters of the day. No sufficient excuse can exist for neglecting this. The

mechanism of the press has reached such a stage of simplicity that the price of a good newspaper is placed within the reach of all.

It is not only a pleasure to read the items of intelligence and interest from all over the world, but a most solemn obligation. Students, who are devoting their entire time to the acquisition of a liberal education, are expected to know more about the events of the times than persons not blessed with the opportunities of a college training. Both with pleasure and profit can the student spend half an hour daily in reading some first-class news journal. He will then keep posted on current matters and be able to converse intelligently upon them when occasion demands it.

DON'T be exclusive. To be sure, when pride is wounded one thinks that the universe is going to suffer for it; and, out of silly egotism, he draws the valves of his sublime identity together with the vindictive snap of his prototype,—the oyster. Now, he thinks, he has vengeance; for the world is bereft of his presence. *His* world is safe within the shell, and thus self is his God. What a pity that such a person can't take a peep at the world on account of his shell of self-righteousness! But he can't, and so is saved the discovery that the world can tend to its own business, and no longer thinks of him, much less will try to pry him out of his shell.

If you are wounded, don't withdraw from the world with a last pathetic wail and then sit down amid all the glories of martyrdom. Others are hurt as well as you; but they "grin and bear it." If you wish sympathy, you will not get it by advertising your troubles; for you can't bargain for sympathy,—'tis a free gift. Sympathy is for the brave.

Friend, I have likened you to an oyster; would that you resembled it in one more particular; for this little animal also is sometimes wounded, but turns the very cause of irritation into a pearl.

By all means, make the best of everything—even of your wounds. Opposition rouses; friction makes heat, and heat is a motor; slander provokes carefulness; ill-feeling, enmity, envy,—*all* can turn into pearls the wounds in our good name, in our honor, in our reputation. So don't irritate wounds, but work them into pearls of self-examination, of self-control, hence also of self-respect.

THE benefits of skating are manifold, in fact, need a little metaphysical line of thought to comprehend them; for, paradoxical as it may seem, they do not always lie upon the surface. The skater must look deeper than the surface, must find at least one of the benefits, coming from skating, in the danger that is under the surface. We refer to the development of physical courage in a man. The opportunities for this development are especially illustrated when the ice is a little unsafe. Who has not felt ennobled by discovering that he has courage enough to place himself in a position where only a thin crust separates him from filling the office of an angleworm? Who has not felt himself one of the heroes of earth while stimulating that feeling under the admiring glances of the fair? And what if, in the excitement, he forgot the nobility of the cause for which he was endangering himself; do not other great men often do the same? Does not the soldier in the heat of battle sometimes forget the principle for which he is fighting? It is enough to suggest simply that skating develops moral courage, also, in certain social lines.

To the statesman, likewise, this skating on ice is not without its benefits. For where can the principles of democracy be better taught? While skating, do not all men meet on a common plain; perhaps, even meet the plain? Every one, too, has a chance to *rise*. And the ignorant, tho at first his sources of support are but feeble and even seem to conflict, may, in course of time, learn to advance as rapidly as others.

The philosopher, reasoning that life's pathway is narrow and *rugged*, obtains a broader view of life here. He sees that the pathway of life, tho slippery, is *smooth*, not rugged, save by patches; and that, tho not straight, it is wide and broad, allowing *genus homo* to strike out in new directions.

To the financier, also, skating gives its instructions. For must he not early learn the lessons of economy? He learns, then, that upon the ice he may obtain much profit from associating with the gentle and fair, with very little expenditure of money and, indeed, with little labor save, perhaps, the putting on of *two* pair of skates, the *half* of which work, by some ingenious artifice, he may even and often does avoid.

But let the readers of THE ANCHOR make their own applications. To the poet and the student, to the casuist and the scientist, to the philosopher and the hero, to the statesman and the financier, thou, O Mother Ice, art useful and, tho thou art rather cold and hard and hast not a bosom tender and warm for thy children, thou fulfillest a great part in the destiny of the human kind.

"ONE thing thou lackest," is a truth that at present might well be applied to the college department. It is: a healthy, progressive literary society. There was a time not many years since, when the Fraternal Society was evidently in a good condition, but for the past two years it has come far from such a mark, and of late has shown such marked symptoms of final dissolution, that, unless a remedy be immediately applied, the *Fraternal* will soon be a thing of the past.

There are many reasons why this should be prevented. It would be a source of keen regret to many of its former members, who have sacrificed time and labor for its organization and support, to hear that, after standing for so many years, it had fallen for want of proper maintenance. A flourishing literary society is not only a desirable but an essential element in a college course. For proof of this, we need only to look at the success and beneficial results of these societies in all the colleges of our land.

The aspiring Freshman loses much of the enthusiasm and interest in those branches, which, with trembling limbs and sweating brow, he has cultivated at the Meliphone, if, upon entering the college, he finds no society welcoming him to continue them.

In the regular course of study it is impossible to devote sufficient time to declamation, composition, etc., and if this deficiency is not made up by the student's individual efforts, he will find in after life that he lacks many essentials for becoming an easy, attractive speaker.

There are many of our boys sufficiently interested in this matter to turn the wheel, if once they would put their hands to it. Why not, then, have as lively and thriving a Fraternal as a Meliphone?

THE books which help you most are those which make you think most. The hardest way of learning is by easy reading, but a great book, that comes from a great thinker, is a ship of thought, deep freighted with truth and beauty.

—*Parker.*

A SHORT time ago we received a catalogue from our State Normal School, and were pleased to find that a twenty-weeks course for graduates of Michigan colleges has been added to the curriculum.

This is certainly a commendable step, and one long urged by some of the best educators and teachers in the State. Formerly, a graduate of the University or of any college in the State was obliged to spend at least one or two years in the Normal, acquiring what he can now get in twenty weeks. This was both a waste of time and something that many college graduates could not well do without first replenishing their pocket-books.

The course, which is given in full in our Educational column, is purely professional; and the student supplementing his college course with this, if he has the natural qualifications of a teacher, is well prepared for his work, and can begin his labors with the full assurance of success.

For admission to the course, the applicant is required to present a diploma showing that he holds the degree A. B., B. S., or B. L., from the University of Michigan or from an incorporated college in the State, and he must also be prepared to pass a satisfactory examination in orthoëpy and spelling, geography, United States history, grammar, arithmetic, civil government, and that part of physiology and hygiene having special reference to the effects of alcoholic drinks, stimulants, and narcotics, upon the human system.

Sleep as a Medicine.

A physician says that the cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to obtain. The best rest comes from sound sleep. Of two men or women, otherwise equal, the one who sleeps the best will be the most healthy and efficient. Sleep will do much to cure an irritable temper, peevishness and uneasiness. It will restore vigor to an overworked brain. It will build up and make strong a weak body. It will cure a headache. It will cure a broken spirit. It will cure a sorrow. Indeed, we may make a long list of nervous and other maladies that sleep will cure. The cure of sleeplessness requires a clean, good bed, sufficient exercise to promote weariness, pleasant occupation, good air, and not too warm a room; a clear conscience, and avoidance of stimulants and narcotics. For those who are overworked, haggard, and nervous, who pass sleepless nights, we commend the adoption of such habits as will secure sleep, otherwise life will be short, and what there is of it sadly imperfect, —Ex.

National Sabbath Legislation.

If it be admitted that this government has the right to define and protect true religion, it must be admitted that every civilized government on earth has that right, and that what each government defines as true religion *is* true religion, and that they are justified in protecting it. Hence, it must follow that the Romans had a true religion in the time of Paul, and that he preached a fictitious religion; for so the Romans defined it. This forces us to admit that the Romans had a right to punish the early Christians for defaming their true religion.

From this principle it may also be maintained that the present religions of China and Japan are true religions, and that the efforts of missionaries in those countries to break down the religions of those governments and establish the Christian religion is a crime against those governments, and that they have a right to treat the missionaries as common criminals.

Again, "Fanaticus," you have espoused the cause of these reformers and advocate their incorrect principles, either through lack of thought or power of discerning right from wrong, when you say that "Unless congress has the right to specify how Sunday shall be kept we must forever shut our mouths about Mormonism, we must concede the right of any American woman to throw her babe into the sacred waters of the Mississippi, we must grant the privilege of human sacrifice in any form, ...we must confess our utter inability to deal with the blackest crimes known to man, or punish the perpetrators, if only they assume the garb of religion."

Do you really wish to tell people that you do not know the difference between punishing a crime and compelling people to conform to a particular religious observance? Do you mean to say that to prevent Sunday disturbance and to enforce the universal observance of Sunday are one and the same thing, and based on the same principles? Do you mean to say that to prohibit the adultery of the Mormons is the same as to compel every Mormon to espouse your religion, and that to prohibit a mother from committing murder by throwing her child into the Mississippi is the same as forcing that mother to adopt and practice a particular religion? Such is the position your article makes you take.

This government has always assumed the right to punish crime by whomsoever committed, regardless of any religious garb. It punishes crime because it is incivility, without thought of the perpetrator. With the religion of the criminal the State has nothing to do, but has a right to punish his crime.

The government looks upon the murder of the idol worshipper and the mother who drowns her babe the same as upon the murder of the highwayman. It makes no difference between the adultery of the Mormon and that of the debauchee. A crime is a crime, whether committed by one professing to do it as part of his religion or by the party who professes no religion.

Upon this principle does the government punish crime. On this principle and no other, has it a right to punish Sunday disturbance. Those who oppose the National Reformers concede the right of California to impose her penalty of $5 fine and nine months imprisonment upon her Sunday disturbers; but they deny the right of Arkansas to prohibit Sunday desecration by forcing every one within her borders to observe Sunday as a day of rest and religious worship.

That any one writing about National Sabbath Legislation and undertaking to say something about the proposed law should say, "I believe that the proposed law will not interfere with the belief of a few Christians," plainly shows that he has either not seen the bill, or that he cannot read and comprehend the most simple English. The proposed bill, known as the "Blair Sunday Bill," will, if it becomes a law, interfere with the belief and practice of at least 600,000 people who conscientiously observe Saturday as their Sabbath, and the "paucity of their number," instead of being an argument in favor of the bill, is a good argument against it.

Those who are arguing this measure say that they are doing it to protect their liberty, and they also say that those who work on Sunday only number about 3,000,000 of our population, and that the balance, more than 57,000,000, abstain from toil on Sunday. From this it is seen that the great majority of our people observe Sunday as a day of rest.

Now, taking them at their own figures, we would like to have them, if they can, present one logical reason why they should clamor for laws to protect their Sunday liberties. It seems to us a thing rather novel that, in a republican form of government like ours, the majority need to be protected. Whom are constitutions for? Let us quote from the Supreme Court of Ohio, "The majority can protect itself. Constitutions are enacted for the purpose of protecting the weak against the strong, the few against the many."

In the light of this common-sense, let us turn the tables and suppose that the Adventists, a very small minority, should come to congress and ask for a law to protect their liberty, a law to prohibit all work on their Saturday. Every one would declare them silly and absurd, and yet do they not need protection more than the 57,000,000? If it would be absurd for them to ask Congress to thus protect them, what shall we think of the great majority, the 57,000,000, who ask that everybody abstain from work on Sunday in order that *their* liberty may be protected?

Before you, "Fanaticus," try to weave an argument proving that the majority has a right to determine, by civil law, what day of the week the minority shall observe as a day of rest and religious worship, just commit the following to memory: "Whatsoever ye would that men should do to you, do ye even so to them."

What you say about the Arkansas case, which we cited, shows the unholy and selfish inside of this whole scheme of Sabbath-law making. But it is a very fitting climax to your argument, although it sounds very much like an echo from the Middle Ages. Here is a section from the old Roman law: "Worship the Gods in all respect according to the laws of your country, and compel others to do the same, but hate and punish those who would introduce anything whatever alien to our customs in this particular."

Now, compare this with your remarks on the Arkansas case, and detect, if you can, any difference between your principles and the principles of those old idol worshippers. There is not the least shade of difference; for, in your article, you indirectly declare yourself in favor of stigmatizing and punishing, as a common criminal, the man who, from the study of the same Bible, and with an equally enlightened conscience, believes and quietly practices a doctrine not exactly in harmony with your ideas of Bible truth.

You say that the Arkansas law was just, and the fact that its passage was not followed by an insurrection proves its potency and its favor with the majority of the people. You there set your foot into another trap. The law authorizing the arrest and trial of Advents who should work on Sunday went into effect in 1885, and, after a trial of only two years, was repealed. What does that prove to your mind about the justice, the potency, and the popularity of the law?

Bancroft says, "It is a crime to enslave the human understanding under pretence of protecting religion," and so say the people of Arkansas.

If we have not yet made it plain to you that the majority, be it ever so large, has not the right to define and control the religious belief of the minority, be it ever so small, open your Bible and read the third chapter of Daniel. There you have a case in which "all the people, the nations, and the languages," a very large majority, tried to force three men, Shedrach, Meshach, and Abednego, a very small minority, to conform to what the government had defined as religion. Now, remember that this government had been given to Nebuchadnezzar by God himself, and that God called this king his servant.

Although we firmly believe in the advancement of the present age, we can not yet have sufficient faith in the infallibility of the majority to allow it to settle for us, by civil law, religious questions upon which the very best and the wisest men of all ages have differed and still differ. And as firmly do we believe in the infallibility of the majority and its consequent inability correctly to construe all points of divine law, just so emphatically do we deny this government the right to dictate or abridge the religious belief or practice of any individual so long as his practice does not involve an incivility, an infringement upon the liberty of others.

When the practice of the individual interferes with the liberty of others, i. e. when his practice becomes a crime, let the government do what it has a right to do, stop the practice and punish the crime; but not make the individual conform to a particular religion in order to prevent crime and protect the liberty of others.

The last point you urge in favor of a National Sabbath is quite as absurd as your others, and we shall therefore close by simply saying that we have often known laziness to be reproved, but that you are the first man, so far as we know, to declare that Americans are too ambitious for their physical good, and that a civil law to restrain their ambitious tendencies is necessary. If the amount of work Americans are doing is shortening their lives to such a degree that a national law is necessary to correct the wrong, is it not much more imperative that the diet, clothing, and sleep of our fellow citizens be regulated by a national law?

If we are not much mistaken, there are more men shortening their lives by overloading their stomachs than by their over-ambition; and corsets prematurely kill more women than overwork does. Allow us, therefore, to suggest that, while you are trying to "Save America to save the World," you should not overlook those things which more vitally affect the longevity of American life than overwork; and that you exert yourself in behalf of National Diet and Corset Laws.

We here rest our case, firmly believing that every argument which can be presented in favor of a National Sunday is selfish and papal in principle, threatening the very foundations of our free govern-

ment, and ought to be as vigorously opposed as an invading enemy by every patriotic American citizen who is working and praying to "Save America to save the World."

"QUIZ."

Walter Scott.

To understand fully the writings of any man, something should be known of his character and mode of existence. And these, in the case of Scott, with Lockhart's history of the great novelist's life, is not a hard matter. Carlyle makes it still easier by reducing all the characteristics of our subject to the meaning contained in this one word, "healthfulness." Few writers have ever obtained that success which an author craves, popularity, in such a degree, while living, as did Scott. Amid it all, his head did not become giddy nor his heart vain. And when, finally, the blow came which destroyed the issue of the toil of so many years and crushed his long cherished hopes and the nearly attained objects of his ambition, he sank not into despair, he became not morose, he did not complain: he remained still healthy in mind, healthy in soul. Honestly, manfully, mightily, fearfully, did he bend himself to the labor of paying, in full, a debt from which it would not have been difficult partially, at last, to have been delivered through the mercy of his creditors. With his friends departing, his loved and loving wife dying, and his own strong heart well nigh breaking, in the evening of his life, he wrote and toiled. In two years, of a debt of 150,000 pounds, he paid 40,000. In four years he paid 70,000. The world was amazed. Men, in astonishment, thought the debt would yet be paid! But the strain was beyond human endurance. "With a noble cheerfulness, while his lifestrings were cracking, he grappled with his Herculean task and wrestled with it, years long, in death-grips, strength to strength; and *it* proved the stronger, and his life and heart did crack and break: the cordage of a most strong heart!"

Thus, under all circumstances, we find Walter Scott sound. We find this virtue in all his works. They are recommended to the young because men feel that they are safe for youthful minds. They may not primarily incite to active virtue, but sound they always remain. Other authors, influenced by their principles, their passions, or their nerves, may utter brilliant but dangerous sophisms. He never does.

Walter Scott was no deep thinker. But, when he did express some homely truth, none could say it more gracefully. As one out of many instances, tho, perhaps, not so often quoted as others, note the following:—

> The tear down childhood's cheek that flows
> Is like the dewdrop on the rose;
> When next the summer breeze comes by
> And waves the bush, the flower is dry.

We look long before we find something worthy of quotation but, when found, because of its grace and sweetness, it surprises and pleases, as greater minds than Scott's often cannot.

Even a careless reader of Scott's works may see the beauty of his descriptions. All scenery is pictured to us on a grand scale amid a flow of words and flowering rhetoric seldom surpassed. Through it all pervades the same spirit of a "healthy," cheerful, and kindly man. We never tire of Walter Scott. He rests and pleases us because of his freshness, his naturalness.

It is a happy thing that all writers are not so constituted as he was. Where then would the philosophy, the science, and "the long result of time" be? But, to the student worn and wearied with the study of these things and with, perchance, the studied affectation of many a better mind, there will ever be something invigorating in Scott. With him there is no affectation.

Scott is frequently said to be the best novelist that ever wrote in the English language. We know of one who would have been by far his superior had that one written novels. We refer to Shakespeare. Both wrote, the one the novel, the other the drama, to represent life as it is. Scott drew his characters in bold outline, with a not untrue hand, but only the outward man. Shakespeare, with a genius that shall never be understood clearly, penetrated into the very hearts of men, beheld the emotions and influences at work there, and sketched with more, with the most careful delineations. It is here, chiefly, that Scott is at fault. The distinctions in his character portraits are neither sufficiently fine nor varied. What, for instance, is the essential difference between Ivanhoe and the Scottish knight in the Talisman. So, also, our novelist did not possess that power of developing characters which delights so much in Shakespeare's and in George Eliot's works. Scott claimed that he was by nature unfitted for this. Perhaps he was. And yet he might have become better fitted by study. He undoubtedly would have written better had he written less. The wonder is that he wrote so well whilst writing so much. With more thought he could have drawn his portraits better. Men would not sacrifice the naturalness of his style to some slight, perhaps not appreciable, improvement in his characters. But if to all his virtues as a writer he had endeavored, by application, to give his readers more of an insight into human nature we cannot but think that it would have been an improvement. For, after all, few men know the limits of their powers until tried, and often astonish themselves by their success in new lines of work. We believe that men cannot and do not sufficiently study themselves, their possibilities and probabilities. It is true that no man can expect to become a fine sketcher of other men who entirely lacks the power of penetrating into the inward principles and motives of men's lives. And in this, Shakespeare is unique. But we scarcely think that Walter Scott or any intelligent man is totally without this power. And we are assured that this power, displayed in any considerable degree, is not born of negligent rapidity and careless mental observation. Certain it is that Scott never strove to develop this faculty in himself.

Careless he seems to be in this respect. Yet the reason for all this becomes plain when we consider that renown as an author was hardly his first ambition, that his whole soul was not in the work for the work's sake, and that he used his talent and fame only to become a sort of anachronous knight or baron. Pity that such a man should not have had a better aim. Yet, again, wonder that he accomplished so much with no higher aim. The object of his ambition is forgotten save by a few; the means used to attain that object still lives in the hearts of the many. Men are told that they cannot be successful in their work unless their whole heart be in it. The life of Sir Walter Scott would seem to be like this: would seem to, yet, in reality, does not; for who will doubt that Scott would have been more successful had his aims lain in his work? The question that comes to every man is not how can I obtain success but how can I obtain the greatest. Viewed in that light even Walter Scott's work is a failure.

But be the "might-have-been" what they may, absolutely considered, Walter Scott's work *was* a success. And he stands before us as a wonder; wonder that a man—we say not with so little labor, for the labor he performed would have killed a more nervous man long before it killed him—but wonder that a man with so much labor and comparatively so little study, wonder that a man with such an aim, could have achieved such success.

Some critics, in passing judgment on Scott, have said that he had no moral purpose in his writings, no earnest desire to make the world better. That such a purpose is not generally manifest in his works seems plain, but whether this be sufficient ground for adverse criticism is doubtful. The aim of the novelist is not to develop a code of ethics or system of philosophy. The true end of the novel is to represent life as it is. And he who, in the representation puts more philosophy, more morality, into life than he really finds there; he who perverts the true picture of life to serve his own ideas or purposes, fails as a novelist in that degree in which he perverts. He who makes the characters of his novel subserve some moral theory of his own, is apt to cause them to appear as dolls, in motion, only, because the author is drawing (and that visibly) the puppet strings. The novelist displaying strong moral purposes in his words is liable (not necessarily always, but frequently) to be untrue to life and bigoted. And the works of Walter Scott, while here and there they may be untrue to the customs and manners of the times in which his scenes are laid, are generally true to human life as found in all ages, irrespective of customs and manners; and, tho he may show no strong moral purpose in his novels, they invariably have a healthful moral tone and are remarkably free from anything that smacks of bigotry.

As to actual good done in the world, we think that Scott may safely challenge comparison with any other novelist. An editorial of *De Hope*, of some numbers ago, concerning Robert Elsmere, stated, if we remember correctly, that religious novels seldom accomplish much for religion. Drawing the line a little further, we do not believe that any novels directly do much positive moral good. And Scott, by the surpassing interest of adventure in his stories and, in consequence, the great popularity which they have with young people, has, together with all good novelists but in a much larger degree than most of them, done much moral good—in a *negative* way.

Whether or not Sir Walter Scott as a man had an earnest desire to make the world better, will perhaps remain a mooted question. But we think it will be conceded that critics are probably right in saying that this desire was not strong in him, at least not strong enough. Yet his sensibilities to the welfare of mankind were by no means deadened. For, near the close of his life, when told that he had done much for the improvement of his fellow men, the strong man burst into tears. And we think that at times he rose above his unworthy ambitions. This seems to be manifest in his best works. Inasmuch as power is better than grace, we cannot but consider Marmion a superior poem to The Lady of the Lake. Ivanhoe is generally regarded as the best of Scott's prose works. And he has read these two productions to but little purpose who has not discovered in them, but especially in the former, manifest moral force. And now, for the present, adieu to the readers of THE ANCHOR and to that most wonderful of story tellers, The Wizard of the North.

JOHN M. VAN DER MEULEN, '91.

Success.

In our day when failures are common; when life is a severer conflict, a harder struggle, and a more difficult warfare than ever before, it is of the utmost importance, in order to meet successfully the great issues that will confront each one, to understand what is necessary in order to be successful, and in what success really consists.

In order to meet with success in any field, it is of vital importance that each and every one, daily and hourly, cultivates his determination to succeed in whatever is undertaken. Thousands of our most gifted men flit across the stage of existence, the slaves of adverse circumstances, defeated at every point, because they do not possess determination or will-power. They have genius, but they know not how to use it. A man who to-day is a clerk in a grocery-store, to-morrow a school-teacher, a short time afterwards engaged in another pursuit, can never expect to succeed. A man who makes rapid changes, and alters his purposes as often as fancy dictates, will find that whereas, if he had employed all his powers of mind and body to one of these ends, he might have succeeded, he now is a failure in all. To give way when difficulties arise, to succumb to the burdens of life, to drift hither and thither by the tide of circumstances, leads every man to the brink of failure.

In addition to determination, thoroughness is very essential. It is said that Wellington attributed his success in the battle of Waterloo, to having personally provided means so that all his soldiers might be well-clothed, and well-breakfasted, in order to be fit for a hard day's fighting. However consistent and determined a person may be, unless he thoroughly learns all details connected with his business or occupation, he cannot master it, and, in consequence, cannot obtain the best success. Every day, failures are reported, due only to lack of acquaintance with the details of business; and a great many of these failures would never have occurred had the manager passed a number of years as an apprentice. To the young man of our country who will practice thoroughness, who will continue to press on although the path is rough, everything is possible. The highest avenues of destination are open to all; no birthright, no royalty, to make distinction between man and man. Will he work, persevere, master his business, he can obtain all. "A ferry-boy has become Chief Justice and there is a direct road from the log-hut to the white-house."

Another element necessary for success is that of regular, systematic work. To accomplish anything, to produce any great results, it is necessary that a person start right and then proceed in an orderly, systematic way. Any energetic person possessing these traits of character, can succeed in almost anything he may undertake.

Among the many causes to which may be traced want of success, there is one which lies like a worm at the core of all human progress: it is that of false contentment; it is that which renders a man satisfied with his own acquirements, content to remain where he is, instead of ascending into other positions open to him. To be content with the condition of life in which we are placed, and the environment with which we are surrounded, is a wholesome state of mind; but to be so content with our achievements as to be unwilling to attempt others; to be so well satisfied with the height we have gained that we refuse to go up higher; to be so well pleased with our small success that we are unwilling to go into further endeavors,—stops all advancement and prevents the growth of human power. This kind of contentment is the one which works harm, instead of good.

There are different standards of success. Many a man, in our day when base-ball playing is so popular, considers the best pitcher to be the most successful man; another, perhaps, considers Sullivan the most successful. No doubt these men are successful in their respective positions, and many, like them, find their highest success in these things; but force of character is surely the foundation stone upon which a successful life rests. If one has the sterling character which he ought to possess, he will have no trouble to establish a desirable reputation, and if he does his whole duty wherever he is placed, he will have the presence of an approving conscience, which is the most agreeable companion a man can have on his life's journey. Some may be successful in becoming a ruler of men, but far more successful are they who master their appetites, passions, and base desires, and live a strictly temperate life. Some may become powers among men, but he who cultivates and strengthens his will-power and moral courage makes his force of character become a power felt by all persons he may approach. One may become wealthy and his sons may raise a monument to his honor, but better, by far, is he who has so used his money for the good of his fellow men that he has acquired a place in the hearts of men, more honorable, and more lasting than stone or granite. There is no wealth under the sun so precious as a good name worthily won; there is no calamity so great as a bad, disgraced name.

T.

"THE crown and glory of life is character."

THE WANDERER.

(A BALLAD.)

MY mother is gone; my father is dead;
No friend in the world; my pleasures all fled!
My heart is so weary, my eyes are so sore,
When I think of the past, of the sweet times of yore.

My father, poor father, alas, thou art gone!
And left me, your wee-one, all helpless and lone.
How oft do I sigh for the sweet rest of home,
As through the dark shadows of sorrow I roam.

And mother, kind mother, who to me wast so dear,
How often I miss the big, swelling, round tear
Which would roll down thy cheek from thy loving blue eye,
Thy eye of compassion, and blue as the sky.

I remember the evening when father grew cold;
When he saw in a vision a Stranger so bold;
And he talked of his youth and his eye was so wild,
And he kissed me, his darling, his only poor child.

They laid him beneath the poplar's cool shade,
In the grave which the kind-hearted sexton had made
The neighbors stood round and shed a warm tear:
They spoke such soft whispers I scarcely could hear.

And then my kind mother felt lonely and sad:
Her poor shrunken body in mourning was clad,
And silent the tears would roll down her cheek
As she folded her hands in patience so meek.

We labored together for many a day.
I wooed her from sorrow and anguish away;
My love ne'er abated nor ever grew cold,
But mother, poor mother, was fast growing old.

O Robin, wild Robin, why did you once tell
That I was your treasure, your lovely, sweet Nell?
How cold was thy heart, once warm and aglow,
When I was forsaken. Ah, sad is my woe!

One morning, bright morning, my mother grew pale.
I knew she was treading the dark, shady vale:
Her angel-like spirit to heaven had flown,
And, oh, bitter anguish, I was left all alone!

They placed her's beside my father's green grave—
That grave from which nothing our loved ones can save
I stood and I wept all alone in my grief:
Oh, would that my days on earth might be brief!

O father and mother, who loved me so well,
How oft do you think of lonely, poor Nell?
You sing and are happy at home in the sky,
While I, your poor child, am ready to die.

Alone in the world, how sad is the thought,
But weeping or sighing availeth me naught.
How happy I'll be when I shall go home,
No more through the shadows of sorrow to roam.

G. H.

FEBRUARY 12th, 1809—1890.

FROM every flagstaff in the land,
The nation's flag floats proud to-day;
By loyal winds and breezes fanned,
Proclaiming Lincoln's natal day.

What patriot's heart but beats for joy
At thought of him whom God us gave!
A stalwart leader, firm and strong,
Whose lot it was our land to save.

With love sincere and motive true,
No heart than his could warmer beat,
Where truth and honor were at stake,
Our Lincoln knew of no retreat.

With dauntless courage, firm resolve,
He held the helm of Ship of State,
While plunging madly in the waves,
And sure destruction seemed our fate.

With one bold move, by stroke of pen,
Three million bondmen were set free;
A much despised, neglected race
Breathed freedom's air, in joyous glee.

Who shall describe the pain he felt,
And anxious cares through all those years!
Of terrible, persistent strife,
When e'en the bravest had his fears?

No patriot with a heart more true
Than his, for home and native land,
Did ever breath God's bounteous air,
When at the helm he took his stand.

Now cares and toils for him are done:
He knows no more of wars and strife;
Laid low by an assassin's hand,
For well-done duty he gave his life.

Is Lincoln dead? No,—but lives on
In deeds which in his life were done!
And now goes proudly marching on:
In realms on high his crown is won.

Then give, proud land, your grateful thanks,
Upon our martyr's natal day!
With grateful heart recount the gifts
Which God to us in Lincoln gave.

WM. H. B., '90.

Two Great Men.

On Christmas night, Dr. J. J. L. Ten Kate, one of Holland's greatest poets, died. He was born in 1816, and is noted, in his poems, for melody, richness in figures, and beauty of expression. The other man is John Ruskin. He is not, indeed, dead; but, if reports are true, his insanity cuts him off as effectually as death. John Ruskin did more than any other writer, perhaps, to establish the opinion that true art cannot be separated from morality.

COLLEGE NEWS.

Seekawgo's goose is now Cooked.

—The Ex. Committee of the Council met on Wednesday, the 5th of February.

—A Sunday-school has been established across Black Lake under the supervision of our Y. M. C. A.

—The conductors of the Pine Creek Sunday-school have recently begun a series of prayer meetings on Sunday evenings. They report that the meetings are well attended.

—The last joke on McGinty as far as can be ascertained is this:—"I hope it will rain to-morrow." "Why?" "To keep McGinty's grave green." Students, beware of being caught napping.

—The Meliphone at its last election chose the following officers for this term: Geo. E. Cook, Pres.; J. L. De Jong, Vice Pres.; Benj. Hoffman, Sec.; E. Boom, Treas.; and A. Wiemes, Marshal.

—The departure of a prominent musician from our midst last year caused the dismemberment of our Hope-ful glee club. However, as a result of an inspiration induced by Patti, a new college glee club is soon to be organized.

—The party for the forlorn previous ANCHOR staff has not yet taken place. One of the ex-editors was recently heard to exclaim disconsolately:—

"The clerkly person smiled and said,
Promise was a pretty maid,
But being poor she died unwed."

—The day of prayer was celebrated as usual at Hope. Revs. Bergen and Van der Meulen made short addresses to the students. From the statistics, the religious condition of the college was seen to be exceptionally good, 44 out of the 47 students in the college department being professing Christians, and fully 60 per cent. of the students in the grammar school.

—One of the juniors lately waxed warm over an essay attempting to show the failure of our common school system. One argument brought forward was that the author's head had, in his youthful days spent on the prairies, been brought into violent collision with the head of a mate by some irate pedagogue. Surely a suggestive, pathetic, and potent reason for the failure of our school system. "If you have tears, prepare to shed them now."

PERSONALS.

M. Van Engelen, former member of '92, is the happy father of a fine boy baby.

Rev. Wm. Moerdyk, '66, was installed as pastor of the Reformed church at Muskegon, Michigan, January 28.

Dr. Steffens and Dr. Beardslee were both compelled to suspend their recitations for several days on account of the La Grippe.

J. Kloosteman, former "B," is taking up a course of stenography and type-writing at the West Michigan Business University, Grand Rapids.

Miss. E. O'Brien will discontinue her studies at Hope after the present term. She will take charge of a school near her home in Allegan county.

S. T. Morris, Newaygo; Miss B. McElheny, Bangor; and Mrs. G. A. Osinga, Otsego; constitute the State Board of Examiners for Hope College for the present year.

Mr. Van Schelven, former editor of the *De Hope*, now acts in that capacity for the *Holland City News*. The *News* is to be congratulated upon securing so efficient a man at its head.

Dr. Scott has recently been called away several times to Constantine, Michigan, in the interest of the Constantine church difficulty, which has been decided, in favor of the "Loyal Winovity."

J. Kruidenier, '86, after a pleasant trip through the Netherlands, France, and Italy, has safely reached the place of his future labor, Assiocot, Egypt. He paid short visits to Cairo, Heliopolis, and the pyramids, on his way.

Rev. A. H. Huizenga, '80, has returned to his home in New Paltz, N. Y., after having spent two months in the pursuance of his former studies, at Johns Hopkins. He has now completed his post-graduate course of Greek and the Semitic languages, and has received from that institution the degree of Ph. D.

☞ STUDENTS:—Patronize those merchants who advertise in the columns of your college paper. They will then realize that the "ad's" are worth double the price charged.

EDUCATIONAL

Normal Schools.

Hillsdale enrolls 100 Normal students.

Albany is the seat of the New York Normal schools.

Ex-Governor Begole is a member of the advisory board of the Flint Normal College.

The Illinois State Normal School is located at Normal, a village in McLean county.

The largest Normal School in the United States is at Valparaiso, Ind. It is a private school.

John M. B. Sill, principal of the Michigan Normal, was a member of the first graduating class, '54, of that school.

Secretary Lily, of the Ottawa County Board of Examiners, is busy preparing a course of study and system of grading for the rural schools of his county.

Grand Rapids teachers are trying something new. An afternoon, called "Mothers Day," is set apart, an interesting programme is arranged, and the children are asked to invite their parents to attend the exercises of the afternoon.

Twenty weeks Normal course for graduates of Michigan colleges: Mental Science Applied, History of Education, Professional training in common branches. Drawing. Laboratory training and practice, Lectures on Principles and Methods. Practice teaching.

H. R. Pattengill, the wide-awake editor of *The Moderator* has out a box of one hundred and twenty historical and geographical cards containing five-hundred or more interesting and practical questions on the history and geography of Michigan. Every teacher in Michigan should get a box and teach his pupils how to play cards.

Other Colleges.

Vanderbilt University has eight fraternities established among her students.—Ex.

Japan has thirty-one schools of medicine, one of dentistry, and two of surgery.—Ex.

Wellesley College has been obliged to limit the number of students it can matriculate, until further accommodations are provided.

A wealthy American has given $300,000 for the erection of a university at Nankin, China.—Ex.

At Cornell, after 1891, no student over twenty-one years old will be allowed to compete for a scholarship.

Nineteen members of the freshman class in Yale were suspended recently on account of their low standing in Latin.

February 4 was a notable day for Columbia College. Hon. Seth Low was inaugurated as president of the institution. Under his management we are confident Columbia will prosper.

By an act of the legislature of Virginia, merchants and others are prohibited, under severe penalties, from crediting students attending educational institutions in that State.—*Concordiensis*.

The new catalogue of Cornell shows an attendance of 1,300. Of these 154 are seniors; 194 juniors; 315 sophomores; 411 freshmen; and the rest, specials. Seven hundred and eighty-five are from the State of New York.—Ex.

Cornell is to have the finest library building in America. It will have an auditorium with seating capacity for 1,000 people; the reading room is 120 ft. long, 72 ft. wide, and 30 ft. high. There will be room for 409,000 volumes.—Ex.

American college papers exhibited at the Paris Exposition excited great interest in foreign educational circles. Undergraduate journalism is practically unknown in Europe, there being but one college paper in England.—Ex.

More than one-half the members of the Fifty-first Congress are college bred men. If the total number of college graduates be compared with the total number of men eligible for election to Congress, it will be seen that the college man's chances for political honors are good.—Ex.

APPLIED MATHEMATICS.

"My daughter," and his voice was stern;
"You must set this matter right;
What time did that sophomore leave the house,
Who sent in his card last night?"

"His work was pressing, father dear,
And his love for it is great.
He took his leave and went his way,
Before a quarter of eight."

Then a twinkle came in her bright blue eye,
And her dimple deeper grew.
"'Tis surely no sin to tell him that,
For a quarter of eight is two." —*Illini*.

There is a scheme on foot at Brown to make a tour through the West during the spring recess, with the musical organizations of the college and the base ball nine. The plan calls for a ball game in the afternoon with the leading club of the city, and for a minstrel show in the evening.—Ex.

College Glee Clubs are becoming a notable feature of our larger institutions. Not only are they a source of benefit to those who compose them, but are also a means for advertising an institution. During the Christmas vacation, the Princeton Glee Club made a trip through the Southern States.

Summer Normals: Their Legitimate Work.

Teaching has been called one of the fine arts. To teach a subject well requires not only a knowledge of the subject taught, but a knowledge of approved methods of presenting that subject to the child mind.

These thoughts have been reiterated in many forms, in works upon teaching, in school journals, and in the lecture room. They are accepted as axiomatic; but how shall those things be?

The great need is "competent teachers;" those who have a clear view of the subject they would teach and a knowledge of the law of presentation, the *how to teach*.

Michigan supports a well-equipped Normal School, the work of which is to educate teachers. The faculty, if true to the object for which the school was founded, ever keeping in view the thought, "these students are to be educators."

The State Superintendent's report of 1888 shows that the amount expended in that year was upwards of $100,000, thus showing the interest felt, by the people, in the professional education of those who are to take charge of our public schools: but the same report reveals the fact that in a total of 15,754 teachers for that year, only 343 held Normal or State certificates, a little more than two per cent; that only 1,951 of the number ever attended the State Normal, about twelve per cent.

In the last issue of the *Michigan School Moderator*, Orr Schurtz, Secretary of Schools, Eaton county, says: "It takes 165 teachers to supply the schools of Eaton county, and among the whole number teaching to-day there is not one Normal School graduate, and this includes 25 graded school teachers."

Perhaps Ottawa county can make a better showing, but we are safe in saying that not five of her teachers are graduates of the Normal; the same holds true of Allegan county.

In dealing with all questions, we must take things as they are—not as they should be. How about the professional training of the 98 per cent whose certificates do not say State Normal?

That the person who would teach should be as well prepared for his vocation as he who would practice law or medicine, does not need argument.

To be truly successful in any profession, special preparation is required, which should be made before entering upon the duties of that profession; the *facts* are that the majority of our teachers are of immature years, and attempt to prepare themselves for their work after beginning it.

The question then, "how shall they then become prepared?" is the one worthy of consideration.

Previous to the law of 1882, changing the examination power from the Township Superintendents to a County Board of School Examiners, very little effort was needed, on the part of teachers, to get into or keep in the ranks, and little incentive was offered to those who otherwise would have thoroughly prepared themselves for their work.

With the new law came a demand for better preparation and for better work; teachers went to work in earnest, using every means within their reach for improvement, or they dropped at once from the ranks. Everything that offered aid was eagerly sought, institutes were well attended, the Union schools of the State received a large percentage of their attendance, in the higher departments, from the rural districts. Teachers' Review Classes were formed in many of these schools and were well attended and, no doubt, aided very materially in supplying, in part, at least, the demand brought about by the new law.

Each year has found that demand for "better preparations" growing; the lines are being drawn more closely year by year, and with the demand came Teachers' Review Classes and Summer Normals. It has been well said, "they exist because there is a wide-spread, earnest, and constantly growing demand for them on the part of earnest, thorough-going, progressive teachers."

That none of these can take the place of a thorough training in the State Normal or a college, none will question; that they should be incentives to young men and women, who attend them, to take such a course in one of these institutions, all believe.

We think we are safe in affirming that a large majority of those who are now attending the State Normal are teachers who have, in the past, availed themselves of the benefits of summer normals and review classes and there received incentives to "go farther."

Believing that "Summer Normals" have a place and if rightly conducted are potent factors in our public school system, we shall consider briefly

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We have said that the majority of our teachers largely prepare for their work after entering upon it; and it can be said to the credit of many who thus began that they are an honor to the profession which they have entered. Many, without means to attend a normal or a college, have worked their way up until they stand beside their more fortunate colaborer.

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The time is so limited that little can be done in advanced work, but something may be attempted, a start given, work mapped out for private study.

To know well and thoroughly the subjects to be taught is the first requirement of a teacher. "He cannot teach what he does not know." Here then is a field for faithful, earnest work, for both instructor and student.

2. To give instruction in Methods.

How shall I teach this subject? is the needed inquiry, and its correct answer is one of the legitimate ends of the summer normal.

What is it to teach? How do teaching and telling differ? What is the legitimate use of the textbook? What laws guide the teacher in instruction? Whence are these laws derived? These and kindred others are proper fields for investigation and study. The summer normal, in as far as time permits, should present to its students the *how* in teaching.

3. To give instruction in Principles of Control.

Every community has its recognized leaders, and this is as true of children as of adults, a leadership recognized and accepted. What constitutes the elements of control? One school girl, aspiring to be a teacher, enters the school room and, as if by magic, reigns queen; without seeming effort, order and system come at her word; another, with as fair prospects, fails to command either the confidence or respect of her pupils. Why? Why the success of the one and the failure of the other? This line of inquiry is one of the most valuable to the student who desires to become a teacher.

4. To give an opportunity for Interchange of Views.

The interchange of opinions among those engaged in any calling is of great value. Carlyle said, "man grows more by contact with other spirits than by any other influence."

The Question Box is a very important factor in these schools, and if judiciously managed it gives opportunity to weed out many "original methods" that develop in teaching.

The social value is not the least that comes to the student of summer normals. The great body of those who attend are earnest, hard-working young men and women who have a well defined purpose in attending, and whose attendance has cost much of effort and sacrifice. They are persons in the same calling, with similar tastes and habits of thought. This association with kindred spirits, learning of each other's difficulties and successes, cannot but prove of inestimable value.

5. To create and foster a Professional Spirit.

The summer normal like the institute should encourage its students to take advanced ground: to read good educational journals, to read works upon the subject of teaching, to attend institutes, teachers' associations, to be awake to their own needs as instructors.

From the record handed us, we find that of the 150 teachers, in attendance upon the summer normal of '89 at Hope College, 101 subscribed for the *Michigan School Moderator*, 12 for the *Institute*, 21 for the *American Teacher*, 12 for the *Popular Educator*, 2 for the *School Herald*, and 2 for the *Journal of Education*. No longer can it be said, "not one in 15 of Michigan's teachers take a school journal." Along these lines, we take it, the summer normal is to work, and, if true to them, much of good must come to the schools or our State through their influence.

J. W. HUMPHREY.

Anna Bijns.

DOOR PROF. C. DOESBURG.

In het eerste gedeelte der zestiende eeuw was de toestand der Nederlandsche taal en letterkunde niet zeer gunstig, waarom het dan ook een tijdperk van stilstand en kwijning genoemd wordt. De oorzaken hiervan worden in den maatschappelijken toestand gevonden.

De geschiedenis leert ons, dat gedurende de vijftiende eeuw meest al de Nederlanden onder het

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The interchange of opinions among those engaged in any calling is of great value. Carlyle said, "man grows more by contact with other spirits than by any other influence."

The Question Box is a very important factor in these schools, and if judiciously managed it gives opportunity to weed out many "original methods" that develop in teaching.

The social value is not the least that comes to the student of summer normals. The great body of those who attend are earnest, hard-working young men and women who have a well defined purpose in attending, and whose attendance has cost much of effort and sacrifice. They are persons in the same calling, with similar tastes and habits of thought. This association with kindred spirits, learning of each other's difficulties and successes, cannot but prove of inestimable value.

5. To create and foster a Professional Spirit.

The summer normal like the institute should encourage its students to take advanced ground: to read good educational journals, to read works upon the subject of teaching, to attend institutes, teachers' associations, to be awake to their own needs as instructors.

From the record handed us, we find that of the 150 teachers, in attendance upon the summer normal of '89 at Hope College, 101 subscribed for the *Michigan School Moderator*, 12 for the *Institute*, 21 for the *American Teacher*, 12 for the *Popular Educator*, 2 for the *School Herald*, and 2 for the *Journal of Education*. No longer can it be said, "not one in 15 of Michigan's teachers take a school journal." Along these lines, we take it, the summer normal is to work, and, if true to them, much of good must come to the schools or our State through their influence.

J. W. HUMPHREY.

Anna Bijns.

DOOR PROF. C. DOESBURG.

In het eerste gedeelte der zestiende eeuw was de toestand der Nederlandsche taal en letterkunde niet zeer gunstig, waarom het dan ook een tijdperk van stilstand en kwijning genoemd wordt. De oorzaken hiervan worden in den maatschappelijken toestand gevonden.

De geschiedenis leert ons, dat gedurende de vijftiende eeuw meest al de Nederlanden onder het

bestuur der Bourgondische vorsten kwamen, hetwelk een zeer nadeeligen invloed op de taal en letteren uitoefende, omdat zij alles, wat in hun vermogen was, aanwendden tot het gebruik der Fransche taal en de beoefening der Fransche literatuur. Geen wonder dus, dat het Fransch de taal der aanzienlijke en het Nederlandsch die der mindere klas werd.

De beoefenaars der Nederlandsche dichtkunst werden voornamelijk onder de Rederijkers gevonden, en daar deze sterk ten gunste der Hervorming gezind waren, vuurden de plakkaten van Keizer Karel V. den tegenstand van velen hunner des te sterker aan, zoodat de belangstelling der burgerij in de Rederijkers-kamers geprikkeld en de invloed dier kamers op de burgers versterkt werd. Het is niet te ontkennen, dat hierdoor de richting eenzijdig werd, en de letteren bijna geheel gebruikt werden als wapenen, waarmede men elkander vaak op scherpe wijze beoorloogde. De beoefening der letteren stond dan ook op een lagen trap. Het weinige, dat in dit tijdperk op letterkundig gebied wordt aangetroffen, getuigt van geringen voortgang.

Onder de beoefenaars der dichtkunst in dien tijd komt eene eerste plaats toe aan ANNA BIJNS, wier naam aan het hoofd dezer bijdrage geplaatst is. En omdat zij de eenige dichteres in dit tijdvak is, die, als eene eereplaats verdienende, gemeld wordt, dacht het ons niet ongepast om hier een en ander omtrent haar mede te deelen.

Zij werd omstreeks 1495 geboren, en was eene geestelijke zuster en onderwijzeres in den godsdienst, te Antwerpen. Hare dichtwerken, waarvan drie bundels bestaan, onderscheiden zich in sierlijkheid van uitdrukking en ongedwongenheid in derzelver samenstelling. Zij maakte zelden fouten in de taal, en gebruikte bijna nooit bastaardwoorden, hetgeen, vooral in dat tijdperk, opmerkelijk is. Zij verstond werkelijk de kunst om hare verzen voor den lezer "liefelijk" te maken, zoodat velen haar de "Brabantsche Saffo" noemden.

Zij was zeer ijverig voor haar geloof, het Roomsch Katholicisme. De nieuwe denkbeelden der Hervorming, die langzamerhand veld wonnen, bestreed zij in scherpe taal. Even bijtend als Marnix van St. Aldegonde het Katholicisme bevocht, viel zij het Protestantisme aan. In een harer gedichten maakte zij zelfs op "geestig-vinnige" wijze eene vergelijking tusschen Maarten Luther en Maarten van Rossum. Zooals lichtelijk te begrijpen valt, is die vergelijking evenwel zeer partijdig.

Haar "Refereyn-Boecxken" bevat een aantal zedelijke gispingen, alsook vermaningen tot terugkeer tot een rechtvaardig leven.

Hare satyrische gedichten waren niet alleen tegen Luther en zijne volgelingen gericht, maar — en dit moet tot hare eer en ten bewijze van de oprechtheid haars harten gezegd worden — zij spaarde hare geloofsgenooten en soms de Roomsche geestelijkheid zelfs niet.

De tijd van haar overlijden is niet bekend; doch het schijnt dat zij hare gedichten tusschen de jaren 1523 en 1540 geschreven heeft.

Als blijk van haar ongeveinsd godsdienstig gemoed, laten we ten slotte een vers uit het referein op *De Achterklappers* hieronder volgen:

O Christen menschen, hoe zydy* verkeert,
Dat gy, broeders, malcanderen niet anders en eert!
Ghy bint u ziele met zware banden;
Den thoren Godts wert dagelijcx op u vermeert.
Weet ghy niet wat sinte Pauwel onsleert?
Dat achterklappers zijn Godts vijanden.
Hoe derft† ghy tot Gode opheffen u handen
Met bloedighe tanden,
Subtijle‡ verstanden?
Wilt den oppersten Heere sijn oordeelen laten,
Of ghy moet hierna, tot uwer schanden,
Eeuwelijck branden.
Dus in wat landen
Ghy iemant ziet vallen, 't zy van wat staten,
Peynst: hy nu, ik morgen, wij zijn crancke vaten,
Wilt niemand verwaten§, hy zy groot oft cleen,
Want zy dy heeren oft ondersaten,
Die sonder sonde is, die werp den eersten steen.

*zijt gij. †durft. ‡listige, sluwe. §verdoemen.

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